

The Brooklyn Jewish Center Review

June, 1946

JUDAH LEIB MAGNES—"RABBI
ERRANT"

By RABBI LEON SPITZ

THE TRAGEDY OF ISRAEL IN
BEER-HOFMANN'S WORK

By MARK SOLITERMAN

THE PROPHETS

By ISAC FRIEDLANDER

INTERPRETING JEWISH LAW
FOR DAILY LIVING

By DR. MICHAEL HIGGER

NEW BOOKS

Reviewed by DR. ISRAEL H. LEVINTHAL

MY MA AND THE SHOWER

By SAMUEL SHEPLOW

NEWS OF THE MONTH

RIVERSIDE

MEMORIAL CHAPEL

Fifty Years of Fine Funeral Service

WITHIN THE REACH OF ALL

76th STREET & AMSTERDAM AVENUE

ENDICOTT 2-6600

Far Rockaway, L. I.
1250 CENTRAL AVENUE
FAr Rockaway 7-7100

Miami Beach, Florida
1236 WASHINGTON AVENUE
Miami 5-7777

Pending the opening of our Brooklyn Funeral Home at Park Circle, we have arranged to serve your Community. We have at our disposal Chapel facilities in all parts of Brooklyn.

CHARLES ROSENTHAL, Director

NEW!
totally different

KANT-RUST
BLADES
STAINLESS STEEL

15 TO 30
SMOOTH AS VELVET
SHAVES PER BLADE

100% RUST PROOF
made of Stainless Steel, therefore,
NO WIPING • NO DRYING

3 for 25¢ • 12 for \$1.00

COOPER 25 YORK STREET
BROOKLYN 1, N.Y.
MAKERS OF AMERICA'S FINEST BLADES

FOR FLOWERS
WEDDING DECORATIONS
AND
FRUIT BASKETS

HYMAN SPITZ

Incorporated

OUR ONLY STORE

1685 PITKIN AVENUE

Dickens 2-4000

BROOKLYN JEWISH CENTER REVIEW

Vol. XXVII

JUNE, 1946 — SIVAN, 5706

No. 41

THE JEW MUST WAIT

STRIPPED of all anti-Semitic vituperations reminiscent of Goebbels, the recent speech by Ernest Bevin, British Foreign Minister, can be summarized as one that once more tells the world that the "Jew can wait." Bevin has come to the conclusion that the admittance of 100,000 Jews into Palestine will not "touch the fringe of the problem of the refugees of Europe." And since the problem will not be fully solved through the rescue of that number, it is better to let them rot in their concentration places until Bevin and his ilk will find a complete solution to the problem of the "displaced persons." In a similar vein he claims that the mere wiping out of the White Paper will "not lead us very far."

So the British Government resorts to procrastination through the appointment of study commissions. The report of the Committee of Inquiry is followed by a request for expression of opinions on the report by both Arabs and Jews, and the setting up of British and United States Cabinet Committees to study the "effects of the immigration policy recommended by the Anglo-American Committee of Inquiry."

Ever since the advent of the Labor Government we learned to rely very little on sympathy from Bevin. He proved himself to be anti-Semitic, despite his attempts to disguise his antagonism through fallacious statements about the difficulties in implementing the unanimous recommendation of the Commission. What is most surprising is the passive attitude of the Labor Party. Only a year ago, a few months before achieving power, the Labor Party made solemn promises favoring the establishment of a Jewish Com-

monwealth in Palestine. The Laborites, as is well known, even suggested the transferring of Arabs from Palestine to the neighboring Arab countries in order to accommodate more Jews wishing to settle in the Holy Land, something that no Zionist dared to suggest. At one time or another some of the top-ranking members of the Labor Party expressed themselves fully in accord with Jewish aspirations. We will cite but two such statements. One was by Herbert Morrison, second to Prime Minister Attlee in the present British Government. Discussing the White Paper, Morrison said: "It is a cynical breach of pledges given to the Jews and the world, including America." Another prominent Laborite, Dr. Hugh Dalton, stated: "It is indispensable that steps be taken to obtain common support for a policy of establishing a fine, happy and prosperous Jewish state in Palestine."

The Labor Party, at its annual conference recently held at Bournemouth, did not even take a stand on Palestine, and the resolution in favor of a Jewish Homeland was withdrawn. Apparently those in favor of the resolution felt so outnumbered by the Bevinites that they did not want to take the risk of certain defeat.

During the war Winston Churchill, who, while a member of the opposition, fulminated so eloquently against the White Paper of the Chamberlain Government as a breach and repudiation of the Balfour Declaration, did nothing to abolish it. There was strategic danger in the Near East, we were told, and therefore nothing could be done to open the doors of Palestine for the first and greatest victims of Nazi and Fascist aggression. The "architect of the Jewish fu-

ture" counselled Jewish leaders "to wait," and the results are well known. Six million Jews, a great many of whom could have found refuge in Palestine, were wiped from the face of the earth. And now, with the war over, Bevin, too, wants the hundreds of thousands of homeless persecuted and starving Jews of Europe to wait until the Labor Government will make up its mind about the recommendation that 100,000 Jews be admitted to Palestine. His Majesty's Government, says Prime Minister Attlee, cannot "be rushed" into a quick decision.

In the meantime, the militant group of Palestine Jewry has taken matters into its own hands. Blood is flowing in the Holy Land, Jewish and British. The heroic self-restraint maintained during years of British provocation has come to an end, and there is no telling what it may lead to. The British are learning that there now exists in Palestine a new type of Jew who is ready to fight for his rights and who is capable of answering force with force if the necessity arises. The Jews of Palestine, in the words of Judge Joseph C. Hutcheson, American Chairman of the Anglo-American Commission of Inquiry, are "ready to defend their land as did the Maccabees of the Bible." Deploable as the situation is, the responsibility rests on Great Britain and its failure to carry out its obligation under the Mandate.

What of the future?

We cannot believe that the Labor Government can continue much longer in its delaying tactics once they realize that American public opinion is strongly and earnestly in favor of letting the 100,000 enter Palestine. American Jews must prevail upon President Truman and on Congress to insist that this act of justice and mercy be carried out as speedily as is humanly possible. — JOSEPH GOLDBERG

The Brooklyn Jewish Center Review is published monthly by the Brooklyn Jewish Center at 667 Eastern Parkway, Brooklyn, N. Y.

Manuscripts should be sent to this address and will be carefully considered by the editors. Subscription \$1.00 per year.

The Brooklyn Jewish Center is affiliated with the United Synagogue of America and the National Jewish Welfare Board.

Emanuel Greenberg, President

Max Herzfeld and Hyman Aaron, Vice-Presidents

David Goodstein, Treasurer

Maurice Bernhardt, Secretary

Israel H. Levinthal, D.D., D.H.L., Rabbi

Joseph Goldberg, Administrative Director

"JUST BETWEEN OURSELVES"

"בינינו לבין עצמנו"

An Intimate Chat Between Rabbi and Reader

AN EVENT DESERVING GREATER ATTENTION

LIFE today is so hectic that newspapers think it worth while to report only such events that excite interest in the large masses of people. Very important events do occur, however—events which help to mould the future—which go unnoticed.

One such happening occurred just a few weeks ago, the national Convention of the United Synagogue of America. It was a most imposing gathering, which left a deep impress upon all the assembled delegates. Despite the fact that the Convention was held just at the time when the railroad strike was called, which prevented many delegates from attending, more than four hundred leading Jews, representatives of Synagogues throughout the country, did attend.

What impressed this writer most was the serious attitude with which the rank and file of these delegates approached the many problems which face the religious life of our Jews in America. Not that they ignored the fate of our unfortunate brethren in the European lands, nor the present plight of Jewish Palestine. These gave them much concern, and they evinced a strong determination to join with all forces in American life to bring new hope and new life to our stricken brethren abroad and to make the Jewish Commonwealth in Palestine a reality. But there was also the realization on their part that we have a duty to the Jews of America, that the spiritual life of American Israel needs to be strengthened, and that the Synagogue above all must become—what it was throughout the ages—the pivotal point around which all Jewish life is centered. How to accomplish this aim was the great problem in need of solution. The addresses, delivered by some of the outstanding leaders in the Conservative group, were thought-provoking as well as inspiring. They gave ample proof that our leaders were grappling with this problem and that many of our laymen, too, are beginning to give

thought to the vital needs of the Synagogue, if that institution is to fulfil the function with which destiny endowed it.

Above all, there was a keen appreciation on the part of all assembled that here was a task not for one Synagogue alone to achieve, no matter how successful it might be, nor for one Rabbi, nor for one group of laymen. This was an effort requiring united action, the united thinking of all Rabbis and of all laymen—a task for a United Synagogue, in

which the leaders of all Synagogues in America joined hands to work together for a common goal.

The officers of the United Synagogue deserve hearty congratulations for the success of this Convention. It was a tribute to their zeal and devotion in the task which they assumed. It is the earnest hope and prayer of this writer that our own Brooklyn Jewish Center, which played a leading role in the early development of the United Synagogue, will now give much more thought to its program and work, and begin to take a more active part in helping to make the United Synagogue of America a power and an influence in moulding a healthy, vital and dynamic Jewish spiritual life in America.

Israel H. Benichol

PALESTINE COMMENTARY

By BORIS SMOLAR

WASHINGTON is becoming more cautious with regard to proposals concerning Palestine now being made by the British Foreign Office to our State Department. It is known that the British Government has submitted no less than sixty questions to the State Department with regard to the admission of 100,000 Jews to Palestine. It can be revealed that Britain is demanding that at least three American divisions be stationed in Palestine before the Jews are admitted. U. S. Chief of Staff Gen. Dwight Eisenhower was consulted about this request, and his reply was that there is no possibility of sending American troops anywhere unless Congress continues the draft act.

Britain's alleged reason for requesting American troops is that more military might is needed in Palestine to prevent Arab outbreaks against the admission of the 100,000 Jews. Actually, it is taken for granted that Britain is less afraid of an Arab uprising in Palestine than ever before. There are now more British soldiers in Palestine than at any time, and their number is constantly growing. It is obvious that Britain is transferring its

military might from Egypt to Palestine as part of its plan to make the Jewish Homeland a military bastion against possible Russian expansion in the Near East, and a few American divisions in Palestine would only help to make the British stronger.

Foreseeing that Britain is far from making Palestine either a Jewish or an Arab state, or even a bi-national state, some Zionists in London approached the British Labor Party to sound it out on the prospects of Palestine becoming a British dominion. If Palestine were a British dominion, many think the Arabs would not be in a position to object to Jewish immigration. But the unofficial British reply through the Labor Party was that the Government is not interested at present in giving Palestine the status of a dominion. What the British Government wants, from all indications, is to get the sole control over Palestine under a United Nations trusteeship. And it seems that such control will be given to Britain at the forthcoming session of the U.N. General Assembly in September.

—Through U.T.A.

DR. JUDAH L. MAGNES, now visiting us, may or may not become the storm-center of Zionist controversy, because of the nature of his recent testimony before the Anglo-American Commission on Palestine at Jerusalem. Certain columnists, asserting that they are politically wise, hint broadly that the Commission had definitely based its voluminous report on Magnes's testimony. For the moment all this speculation must, however, be relegated to the realm of *kibetzarnya* gossip, *café* politik.

Tall, handsome, highly cultured and charmingly mannered, the Hebrew University Chancellor has retained a host of friends in New York as well as in Jerusalem. His American interests had been both varied and manifold. There are American liberals who may still recall that in 1919, the Socialist Rand School published his volume on "Russia and Germany at Brest Litovsk, A Documentary History of the Peace Negotiations," as the first of a "series of monographs on political and economic questions which it is hoped will prove valuable contributions to the literature of the Socialist and Labor movements." That was after Magnes had already broken with the Rabbinate as a career.

As a matter of cold fact, even though people still think of Magnes as the former Rabbi of Temple Emanuel, he was associated with that Temple for a rather short term of four years, from 1906 to 1910. Previous to that he held a pulpit, his first, in Brooklyn; and following his spectacular exit from Emanuel, he ministered only a single year at B'nai Jeshurun, the conservative congregation which Rabbi Stephen S. Wise once served and which has now Dr. Israel Goldstein as its minister. Thus the entire span of Magnes's clerical life was contained within the space of a single Biblical *shemittah*; and then he broke his Rabbinic fetters and went forth an Arthurian Knight Errant to champion causes and break a lance or two in the field of Jewish communal life.

But as to that, let legend speak. Magnes, the Rabbi-Errant, *did* become a legend. His colleagues, even in the reform rabbinate, applauded his courage. This writer recalls how the patriarchal reform Rabbi of Hartford spoke of Magnes's

break with Emanuel as "an heroic act dictated by a prophetic spirit." Even Stephen S. Wise, whom gossip regarded as Magnes's life-long rival in the field of Jewish leadership, referred to him at the historic Brandeis Zionist Convention in Faneuil Hall, Boston, as the "lion-hearted Judah Magnes," a play on his names, Lion and Leib. His *exit*, the reader should be reminded, was occasioned by his public protest against an intermarriage in his Temple Family.

Magnes has a Mission to Jerusalem, and more particularly to the Hebrew University. But his first love was the Cause of Zion. He is a native of California (where the climate is similar to that of semi-tropical Palestine) and was educated at a middle-western University, in Cincinnati. The Hebrew Union College ordained him, and he became a member of its faculty after he was awarded his Doctorate by the university of Heidelberg. Early in his career he was attracted to Zionism. He was one of the earlier Secretaries of the Zionist Organization of America, when its offices were still on East Broadway and the organization was looked upon by intelligent Rabbis and respectable merchants as puerile, East Side romanticism. But Magnes did not go slumming to New York's Zion. He organized the Order Sons of Zion and was its Nasi; he founded Young Judaea; he helped Henrietta Szold organize Hadassah; he published *Dos Yiddish Folk*, the Zionist Yiddish weekly; he created the Jewish National Fund Bureau; and he inspired the birth of the Intercollegiate Zionist League. He devoted many an article in *The Menorah Journal* to Zionism, to Jewish culture and to Jewish education. Young Magnes was the leaven of New York's nationalistic *intelligentsya*.

It is nevertheless true that his place in Zionist history has not yet been crystal-

Portrait of a Man Who Is Admired and Condemned

JUDAH LEIB MAGNES —"RABBI ERRANT"

By RABBI LEON SPITZ

lized. About twenty years ago this writer sent him a check on behalf of the Connecticut Zionist region to cover an Achad ha Am scholarship at the Hebrew University. He acknowledged it in a beautiful Hebrew and in most gracious terms, perhaps because Achad ha Am was spiritually attuned to his own spirit. He certainly acknowledges himself an Achad ha Amist. And there are those who feel that he has donned Achad ha Am's mantle of leadership of cultural Zionism.

Of course, Dr. Magnes is a political Zionist; he is a Zionist statesman even though he refused Weizmann's offer to accept a seat on the World Zionist Executive. He has his own Zionist platform with followers in university circles and throughout Palestine. His party, which consists largely of English-speaking Jews in Palestine, augmented by very large numbers of German refugee *chalutzim*, has elected a sizeable delegation to the Jewish National Council of Palestine at the most recent elections.

Whether or not his program measures up to the political implications of the Basle Program is another story. Whether or not his program is realistic—in other words, whether the Arabs will accept his proposal of a fifty-fifty Arab-Jewish State under United Nations supervision—that, too, is another story. Truth is, that his proposal did not carry conviction when he outlined it in an article that was published just about a year ago in *The Contemporary Jewish Record*, published by the American Jewish Committee. Still, only some two weeks ago, Professor Burroughs, of the Yale University Divinity School, who had spent several years in Palestine, told this writer that in his opinion Magnes is the only Jewish leader who enjoys the confidence and respect of both the Arabs and the Christian intel-

lectuals. Moreover, to the Palestinian *intelligentzia*, Jewish, Moslem, and Christian, Dr. Magnes appears in the role of the First Citizen of Palestine.

Magnes was always *persona grata* to the American Christian Colony at Jerusalem. When the late Professor Bacon, professor of Biblical archeology, returned from Palestine and lectured at Yale, he spoke in the most glowing terms of the then Chancellor of the Hebrew University and told how the two of them had gone forth in an old Ford car into the wilderness, climbed Mount Sinai, and filled a jar with manna which they picked at sunrise off the bushes in the neighborhood. The American-born, German-trained Rabbi was without question congenial company for the gentlemen of the American School of Archeology at Jerusalem.

It was not solely his "political moderation," however, that won him entry in British official circles. His personal charm, his dignified bearing, his knowledge of people, contributed to the respect which all the High Commissioners had for him.

There are many who still decry Magnes as the "lost leader." And yet he alone, with Henrietta Szold at his side, remained glued to his post in Jerusalem when practically every lesser American Zionist leader and official ran for cover to the States during the Arab riots, and later on during World War II. It is for this reason that this writer could not condone the impetuous cry of a Palestinian *chalutz* on a recent American tour, "But Magnes denies the justice of our Cause!"

"In my Father's house there are many mansions" was borrowed by the New Testament from our Jewish Talmud. Neither fanaticism nor jingoism will be comfortably accommodated within the framework of the Jewish Homeland. Almost two thousand years ago our Sages proclaimed, "Every one in Israel has a share in the Jewish Tomorrow"—even a Magnes, despite his dissidence from accepted and official Zionist doctrine. And they who still cry out for his removal from the Presidency of the Hebrew University have merely revealed their own pettiness.

In 1925 Dr. Magnes went to Palestine to become the directing head of that little institution which nevertheless took on

the proud name of the Hebrew University of Jerusalem. The semi-dilapidated stone house (the seat of an English gentleman's estate) on Mt. Scopus was the University.

One year later in the University's First Yearbook, Magnes voiced the high hope of its founders:

"The activities of the Research Institutes are bound to be felt by the country at large. They create the scientific atmosphere and raise the intellectual standard. They enable graduates who live in a backward country to keep abreast of the progress of the sciences. . . . The scientist is free to select his problems, and should never be pressed for rapid, tangible results; yet as a rule he will choose

I SHALL NOT FEAR

By Evelyn R. Wald

I SHALL not walk
with outstretched hand
as if for alms;
I shall not beg
and bargain for life;
with comforting psalms.

I shall walk erect,
one of the ancients —
and fear no rod.
I shall gaze calmly
into the face
of Jehovah God.

problems for the solution of which his surroundings present favorable conditions; and he thus renders important services to the country, and greatly helps the local engineers, physicians, teachers who have hitherto had to cross the sea when looking for first-rate scientific advice and opportunities."

Here we have the practical idealist, *Torah le-shemah*, who works away at science for science's sake, and tries to yield an immediate profit for Palestine.

Magnes enlisted the aid of his old friends, the American Jewish philanthropists. The Rosenbloom Building came first, and it was followed in quick succession by the Untermyer Stadium, the Wattenberg Scientific Laboratories, the Lampert Botanical Gardens, the Hadasah-Rothschild Hospital. The American Friends of the Hebrew University, headed at different times by members of the

Warburg family and currently by Dr. A. S. W. Rosenbach, have responded generously and continuously to Dr. Magnes's vigorous and repeated pleas on behalf of the University. From its modest beginnings in 1925, it has grown to a score of magnificent buildings, a staff of 200 scholars who have been assembled from all parts of the world, but preponderantly from German universities, and a student body which numbers almost 2,000, embracing all creeds, colors, sexes, and races. Magnes and others have transformed the vision into a fulfillment. They have verified the prophecy that "Out of Zion Torah shall go forth and the word of the Lord out of Jerusalem."

A last word is still to be written about Magnes, the American Jewish leader. In religious observance he seems to have found himself within the conservative school. He brought to the University as visiting lecturers, Professors Louis Ginsberg, Mordecai M. Kaplan and Israel Davidson. He is one of the Gabbaim of the Jeshurun Synagogue, which has been set up at Jerusalem by the United Synagogue of America. It was Magnes who introduced Rabbi Israel Herbert Levinthal, the Rabbi of the Brooklyn Jewish Center, when the latter participated in the dedication of the Hebrew University, and who welcomed him when he came to lay the corner-stone of the Jeshurun Synagogue Center some years ago.

Legend has it that in his American career, Dr. Magnes was a pacifist during World War I, and that he was for this reason spirited away from military intelligence by his influential brother-in-law, Louis Marshall. But Magnes never seriously posed as the American Jewish Gandhi.

Following his exit from the Rabbinic career he engaged himself in Jewish community leadership in a big way and on the highest level. A group of friends organized the Society for the Advancement of Judaism, and designated him as the leader, a post which he graced for a dozen or more years and was succeeded by the present incumbent, Professor Mordecai M. Kaplan. Throughout that period he served simultaneously as the Chairman of the Executive Committee of the New York Jewish Community Council, or *Kebillab*. True, the *Kebillab* did not

[Continued on page 23]

*Second Part of a Study of
A Famous Author's Concern for His Race*

THE TRAGEDY OF ISRAEL IN BEER-HOFMANN'S WORK

By MARK SOLITERMAN

EGOCENTRISM dominated the last quarter of the nineteenth century. Anarchism was in its heyday. Nietzsche imagined his superman, a cruel *Golem*, free from morality and ethics, that fostered the Teutonic megalomania. The new literary school called symbolism rejected naturalism, and stressed the ideas, the subjective inner feelings of the individual. Poetry in free verse accentuated the sounding of the words, and by symbols tried, as in music, to suggest and communicate the most fleeting emotions of human experience.

In Jewish life a profound change also took place. The Mendelssohnian school of Jewish adjustment to the environment wilted away. The center of Western Jewish thought was no more Berlin, but Vienna. Here a new approach to the problems of Jewish life was provided by Herzl and directed the living Jewish forces towards Jewish creativity.

•

Richard Beer-Hofmann could not remain aloof from these influences and, though he never wrote according to the dictates of any school, this period is felt in his early writings. Jewish lore finally absorbed his literary activity.

He was twenty-seven when he published his first two stories: "The Abandoned" (Die Verlassene, Das Kind, Camélias, 1894). The characters are not interesting. They are the typical libertines of the European metropolitan cities called, euphoniously, aesthetes. They are egoists who live for enjoyment only and measure the value of life by the number of love affairs. In the story, "The Child," a youngster becomes an innocent victim of the life of his parents. Born out of wedlock, the child is placed with a peasant woman and dies from lack of care. The father suffers a brief remorse, visits the place where the child died, realizes his guilt, feels some contrition, meditates, but on his way home the feeling of guilt subsides and "the wild lust for life overwhelms him."

In the "Camélias" the same type of man is presented. This man orders a bouquet of camélias for his new mistress, and a long succession of thoughts forces him to reconsider his act. He begins to fear the exacting demands of the new love. She is twenty years younger than he. If he married her, would she not be-

tray him? But his present mistress is not really bad. Her parents were responsible for her kind of life, but even they cannot be blamed. They wanted to protect their old age from misery, and their daughter's beauty could save them from it. Virtue does not warm or feed, so why should the world demand a great, heroic, impossible virtue from those who hunger and freeze? He himself is also tired of being the hero of the salons, the "handsome Freddy." He would like to be a husband, a lover to a wife—his wife. He sends his bouquet to his present mistress.

It is not the sense of morality that determines his act, but practical considerations. Undoubtedly the feeling of guilt must sooner or later begin to gnaw the conscience of the lustful individual, for such a life leads to dreadful emptiness. Yet there is something ethical in Beer-Hofmann's aesthetes, for in the same characters described by Schnitzler and von Hofmannsthal even this slight remorse is absent. Beer-Hofmann's interpretations hail from his Jewish orthodox home. Orthodox people do not trifle with such things as marriage, woman's honor, and children's lives.

Beer-Hofmann later withdrew these stories from circulation, but in this primary work the characteristic features of his creativity were already distinctly indicated.

•

In 1900 Beer-Hofmann published his first and only novel, "George's Death" (Der Tod Georg's). It is more in the nature of a monologue, but it is engrossing. A few lines towards the end of the story makes of the novel a Jewish experience and a moral lesson: A man can be morally regenerated and discover a new creative meaning in life only through the comprehension of the fate of his—the Jewish—people.

Paul, the main character of the tale, is an egotist. The past, present, and future

belong to him, and the world around him exists only insofar as it serves his ego. Even the woman he loves must give up her spiritual individuality and all her love—even that for her mother—to him.

Paul is visited by his friend George, recently appointed professor at the Heidelberg University. After a long talk with him he feels weary. Unable to sleep, he takes a walk. He thinks of himself and wishes he had George's healthy feelings, his sturdy will and belief in himself. His own happiness he would like to be so peaceful that it would be almost melancholy and a renunciation.

Dreams, like nightmares, come to him in his sleep. The girl he saw in the park becomes his wife, and after seven years of marriage she is dying from an incurable disease. While watching life flowing out of her body, and feeling death permeating everything around him, the tragedy of human life passes through his mind. Whatever men do to avoid their fate, they only strive to meet it.

•

The ancients pass through in his dreams. He lives their life, too. They prostrate themselves before their gods in the sumptuous temples ornamented with the phallic symbols. But their cries arise from fear of life or death. The crowd is moulded into a unity by the fervent impulses. United, they feel safer. They are eagerly longing to feel their living, to break the vicious circle of the daily monotony of life. They try to release the slumbering joy of living.

When Paul wakes up, his dream becomes a bitter reality. His friend George has died in sleep. The shock forces Paul to re-appraise life and death. From this moment on everything he sees around him, the mediocre life of men—birth, maternity, the reaching of life's goal and the vacuum that follows, the fleeting

life-span, the hours filled with pain, the torturing thoughts and never-ceasing fears.

His friends' grief seems to be only pity for themselves. He himself feels rather irritated at George because his death caused him so much trouble. He catches himself shamelessly rejoicing at being alive. He mourns not George but his personal loss, and finally he comes to the trite conclusion that George is dead and it is stupid to torment himself. All must die.

The brooding over life and death leads him to the conclusion that the fate of man is set even before he is born. He also realizes that he has lived an egotistic life, seeking only himself in every human being, in everything he has done. He never understood that behind him was a powerful master—life. He realizes that his life is inseparably interwoven with the life of those who preceded him and is being woven into the life of those who will come after him. He recognizes that there is a fundamental thing in the world—*Justice*.

This revelation becomes associated with the Jewish people from whom he was born. "Over the life of those whose blood flowed in him justice was ever present, like a sun whose rays never warmed them, whose light never shone on them, and yet before whose dazzling splendor they reverently shielded their pain-covered foreheads with trembling hands. Ancestors, who wandered from land to land, ragged and disgraced, the dust of all highways in their hair and beards, every man's hand against them, despised by the lowest yet never despairing themselves, honoring but not as beggars honor an almsgiver, calling out in their suffering, not to the Lord of Mercy but the God of Justice."

In this comprehension of his duty Paul finds the sense of his life, finds peace and security and feels ethically reborn.

Beer-Hofmann's "The Count de Charolais" (Der Graf von Charolais, 1904) is an adaptation of an English play, "The Fatal Dowry," written in 1632. Beer-Hofmann completely changed entirely its character. The tragedy develops around filial love and a wife's infidelity. Uncontrollable, unforeseen circumstances warp the lives of plain, honest people who

have done nothing to meet such a tragic fate. When the tragedy reaches its climax, Count de Charolais sums it up: "It has driven us! *It*, not I, not you." And again: "I have not done anything! It was done to me . . . even not that—it happened."

There was no Jewish character in the original play, but Beer-Hofmann introduced one. The creditors seized Charolais father's body in order to force his son to pay the father's debts, but the son has no means to satisfy the creditors. In order to give a deeper meaning to the creditors' attitude, Beer-Hofmann introduced the character of Itzig as their spokesman, for Itzig has a score to settle with Charolais. When Charolais reproaches Itzig for not considering his filial love, his reverence for his deceased father, and calls Itzig an evil man, Itzig, "his heart contracted and convulsed by the infliction of a thousand wrongs," pours out his bitter feelings of humiliation and suffering. He describes his emotion when he saw his martyred father burned at the stake while the clergy sang the Hebrew Psalms, and asks:

"An evil man! And why
Should I be kind to you? Give me
one reason—
A single one! Or do you think I
should
Be kind because all human beings
should
Be kind unto each other?"

Charolais, when deeply wronged, kills. Itzig, for all the torments he had endured, refuses to be kind. Itzig is forceful in his righteous indignation and resentment. Yet a hurt lingers in the mind after reading Itzig's protest. For Itzig is delineated on Shylock's pattern, on the proverbial, conventional Jewish moneylender, as featured in Gentile literature. Undoubtedly, the perennial reviling of the Jew induced Beer-Hofmann to digress, if not into an apology, at least into a justification of Jewish resentment.

"Jacob's Dream" (Jaakob's Traum, 1915) was intended as a prologue to a tetralogy on King David, but it is really a prologue to the eternal story of the Jewish people—the "eternal wonder in God's eternal world." It has the prophetic pathos and idealism but no hope for redemption. It has liturgical beauty and, had it been produced in Hebrew, it

would have become one of the most treasured gems of Hebrew letters, for German has become odious to every Jew. There is the eternal conflict between materialism and idealism, between force and spirituality. Rebecca realizes that Edom will not carry on Abraham's heritage, and obtains the blessing for Jacob. She cannot recognize her flesh in Edom, nor can she see why he needs her love, nor the blessing. Edom is materialistic, cruel, envious. He enjoys his food, his wine, his hunting, his lust, and his foreign wives. He relies on force and settles grievances by murder, he terrorizes his slaves. In an argument with his mother, Rebecca, he is ready to beat her. To revenge Isaac's blessing of Jacob he runs to kill him and to throw his body to the dogs. He worships gods that are mute and motionless in their gilded temples and can be solicited through priests.

Jacob walks alone, his mind filled with eternal problems. In him is all his forebears' doubts and longings. He feels the pain of the eternal in living beings, in the whisper of the wind, in the rustle of the tree, in the murmur of the brook, in the sighs of the stone. He hears their complaints and he is distressed because he is unable to help them. Why should he, the mortal being, have to justify God's will? He is humane and frees his slave, investing him with all the insignia of a freeman. He finds consoling words for his endured unhappiness and wise advice for a new, happy life.

Jacob feels that Isaac's blessing is a burden. God is great. He is with us, but He surrounds us too much and He is too near to us. He wonders why God demands such sacrifices as forcing Abraham out of his home, as calling on Abraham for the sacrifice of his only son, crushing by this act all trust and feeling of security. He chooses us, and does not ask whether we want to be chosen.

When Edom arrives to kill him, Jacob assures him that one who enjoys life as Edom does is also blessed; that he does not consider himself superior to his brother. God has ordained that they should be different and because Edom is Edom, Jacob must be Jacob. A reconciliation takes place.

Jacob, answering the angels who came

[Continued on page 22]

DURING the year 1926-27, the Rabbinical Assembly of America organized the Committee on the Interpretation of Jewish Law. As a means of marking the occasion of the twentieth anniversary of this Committee, the Rabbinical Assembly has decided to publish a volume containing all the decisions of the Committee, in the form of a Responsa Volume.

The primary function of the Law committee lies in the field of the interpretation of the Jewish laws as they relate to new situations which arise in the daily life of the American Jewish community; situations which did not exist in the days when these laws were codified. This function is not a new phenomenon in the life of our people. Jewish laws have been interpreted and re-interpreted in the entire history of the Jews. Most of the interpretations were recorded in the Babylonian, as well as in the Palestinian Talmud, and they were later formulated and incorporated in the various rabbinic works of codification.

It was soon felt, however, that these codifications were not sufficient because of ever-changing conditions and new problems which constantly arose. Thus a new literature, known as Responsa, appeared, which supplemented the various codes. The responsa consist of exchanges of views that took place between the leading rabbinical authorities and their correspondents regarding interpretation of Jewish laws on questions and problems not covered by the works of the codifiers.

Maimonides and Joseph Caro, the leading codifiers, sent such responsa to many inquirers, thereby supplementing their own voluminous codes. It was to be expected that changing conditions would create new problems. The responsa literature is therefore of the greatest importance, not only for the halakist (student of Jewish law), as a source book of Jewish law and its interpretations, but also as research material for the Jewish historian. In that branch of literature one finds a wealth of material which reflects the economic and social conditions of the Jews in the Diaspora.

The Law Committee of the Rabbinical Assembly is dedicated to the task of continuing the interpretation of Jewish laws through the solution of individual cases or problems as they arise, in the spirit of Jewish tradition. The Committee serves

INTERPRETING JEWISH LAW FOR DAILY LIVING

By DR. MICHAEL HIGGER

Research Associate in Jewish Law of the Rabbinical Assembly

the American Jewish communities and their spiritual leaders by guiding them and assisting them in the solution of their respective religious problems.

During the war just ended, the Committee was confronted with a number of extraordinary problems. The questions received, resulting from war conditions, were naturally of a unique character. As an example, the Navy Department sent this inquiry: "The Inspector of Naval Material has a number of Jewish employees. All these employees would like to be excused from duty on the Jewish Holidays. . . . To allow all of them to be absent would seriously hinder the necessary work; to allow some and deny others would result in discrimination. . . . We believe that a statement from your Assembly . . . will serve to reassure them that the exigencies of war make departure from traditional religious obligations unavoidable."

The response of the Assembly was as follows: "We want you to know that the Rabbinical Assembly of America is fully aware of the gravity of the present situation and is ready to cooperate to the fullest in the prosecution of the war. We are conscious, however, that the President of the United States and all others in authority in our national government have been urging the maintenance, as far as possible, of our cultural and religious patterns during the war. For Jews, the observance of Holy Days and the cessation of work thereon is basic to our religious life. This is especially true of the observance of New Year and the Day of Atonement, on which work is one of the major unequivocal prohibitions.

"We feel such observances to be of the utmost importance for maintaining morale among Jews. For these reasons we deeply regret that we cannot give our sanction for Jews to work on New Year and Day of Atonement, except in these establishments of a war nature where no stoppage of work takes place for Christmas or for any other religious or national holiday, or for any other reasons."

A halakic question was received from a Seminary chaplain: "When do the Jew-

ish soldiers, crossing the international line on the Pacific, have to observe the Jewish Sabbath and other Jewish holidays? According to American time or according to Japanese time?" The Chaplain was instructed to observe these days according to the American time, since his stay in the Pacific was only temporary.

Other questions were: 1) Can a "Cohen" claim exemption from military service on the grounds that by Jewish traditional practices he is precluded from coming in contact with the dead? The Committee responded that a "Cohen" cannot claim exemption on these grounds for, as Professor Ginzberg has remarked: "The first Jewish general, Judah Maccabeus, was a High Priest." 2) Is it proper to keep a Sofer Torah in government fort chapels, and to read from the Torah at evening services during the week? The answer was: It would be improper to keep the Sofer Torah in the same place where the religious services of other faiths were held. However, if it proved necessary, it would be advisable to bring the Sofer Torah to the Chaplain especially for the services. If the services were held on Sunday or Wednesday evening, one might read the *parashah* from the weekly Sidrah and call upon three persons, since Sunday evening, according to the Jewish calendar, is part of Monday, and Wednesday evening is part of Thursday, when the Torah is normally read in all synagogues as part of the weekday service.

Frequent injuries brought to the attention of the Committee problems pertaining to burial and the laws of mourning. For example: Is cremation of the dead permissible? If not, may the rabbi officiate at the funeral of one that was cremated? What about autopsy? Is Jewish Law opposed to autopsy, even in cases where such a performance would aid medical research and investigation? Is it permitted, according to Jewish Law, to

[Continued on page 23]

Center "Jubilee Book" Attracts Widespread Interest

LAST month the Brooklyn Jewish Center published a "Jubilee Book" in commemoration of the twenty-fifth anniversary of its founding. The book has attracted considerable attention, both because of its handsome appearance and the historical importance of its contents.

The responsibility for the publication of the Jubilee Book was assumed by the Editorial Board of the *Brooklyn Jewish Center Review*, and the members planned it, first, as a complete record of the Center, from its founding to its twenty-fifth birthday and, secondly, as a survey of the Jewish Center movement in the United States, a movement which today is of paramount importance to our Jewish communities.

The leading article in the volume is a comprehensive history of the Brooklyn Jewish Center, probably the most complete story of an institution of its scope published in this country. It was written by Joseph Goldberg, the Administrative Director of the Center, and to him should go the thanks of all who have the interest of the Center at heart, for it was a work requiring great labor, great skill in research and organization, and much tact in dealing with the many personalities who played their part in developing the institution, and with the numerous activities produced by the initiative and zeal of the members.

The expert analysis of the Center movement was prepared by Rabbi Leon Spitz and is likely to become a standard reference work. Included in the book are a biography of Dr. Israel H. Levinthal, a fine appraisal of the spiritual leader of the Center, a sketch of the unique Joseph Goldberg, whose devotion to the Center is almost a phenomenon, and the text of a series of striking speeches, delivered at the anniversary's services and dinner, which are a valuable commentary on Jewish life in America.

On this page are a few of the comments on the Jubilee Book which have been received by the Center. Others will appear when the *Review* resumes publication in September.

—LOUIS J. GRIBETZ

From Leon Crystal, City Editor, Jewish Daily Forward

(Addressed to Joseph Goldberg, Administrative Director of the Center)

Even though not a Brooklynite, I have read the Jubilee Book with real interest. If it was your purpose to tell the story of how a large section of the largest Jewish community in the world is gradually becoming integrated into a spiritual and cultural force, you have succeeded, indeed. At this time, we in the United States need such community integration more than ever before. Without it the highest traditions of Jewish life, as developed by so many European communities, now extinct, would soon be entirely forsaken. Your own role in the growth of the Brooklyn Jewish Center, so eloquently described in the article by Mr. Louis Gribetz, should serve as an example to many of our communal workers.

In addition, the Center is to be complimented on the handsomeness and the fine literary taste exemplified by the Jubilee Book.

From Dr. John Haynes Holmes

(Addressed to Dr. Israel H. Levinthal)

What a wonderful book you have published in celebration of the Twenty-fifth Anniversary of the founding of the Brooklyn Jewish Center! With what legitimate and happy pride you must survey this notable record of your life work! I have run through the book with great delight—the printing is beautiful, the pictures are highly interesting and the story is remarkable. I beg to thank you for your kindness in sending me a copy of this publication.

From Dr. Robert Gordis

The Jubilee Book of the Brooklyn Jewish Center is a superb memorial of a great institution and the living spirit of its spiritual leader, whom I am proud to call my teacher and friend. A hearty Yishar Koach to you!

From Prof. Will Durant

(Addressed to Joseph Goldberg, Administrative Director of the Center)

The Jubilee Book has just reached me. It's a lovely piece of work, and a heart-

ening record of human devotion and unselfishness. Your own record of twenty-five years of hard work, often against discouraging difficulties, is an inspiration. I'm sure you could have made a fortune in that period with your abilities.

The old-time members listed on page 95 should be particularly proud. Max Herzfeld's long association with you is also a bright spot in our generation. He was so modest that he never told me that he had led the drive for paying off the mortgage. I am writing him a word of belated congratulations.

My regards to Rabbi Levinthal. He carries on a magnificent tradition.

From Louis Finkelstein, President, Jewish Theological Seminary of America

The Jubilee Book is indeed a document of great historical interest, excellently prepared and beautifully produced. I am delighted that you were good enough to send me a copy. I want to extend to Dr. Levinthal and the others responsible for this fine piece of work my congratulations.

From Prof. Mordecai M. Kaplan, Jewish Reconstruction Foundation

I wish to thank you for sending me a copy of the Jubilee Book.

In addition to being a beautifully executed publication, the contents are very valuable as an account of the remarkable development of the Synagogue Center movement. Naturally, I was most interested in being brought face to face with the evolution of the Center idea. It brought back memories of the struggle, many of the details of which I had long forgotten.

From Rabbi Gershon Hadas

Your Jubilee Book is an inspiring document revealing the extraordinary fine work which your institution has been carrying on these many years.

From Dr. Julius H. Greenstone

I have read the Jubilee Book with absorbing interest and was delighted to note the tremendous progress made in the last quarter of a century by this outstanding institution in American Jewish life, the Brooklyn Jewish Center. Your splendid record of these achievements gives an illuminating picture of the arduous labors and gratifying results of the pioneers and workers in its behalf. I am very happy at the recollection of the small part that was assigned to me in the dedication of the building.

Kindly convey my hearty greetings and best wishes to Dr. Levinthal on this occasion. He surely has sufficient reason to be gratified and fully compensated for the unselfish labors which he expended in the rearing and development of this institution with which his name will forever be indissolubly associated.

From Louis Kraft, National Jewish Welfare Board

In the absence of Mr. Weil from the city, may I thank you for the copy of the Jubilee Book. We are all most impressed with the fine brochure which tells so well the story of the Brooklyn Jewish Center.

SUMMER SUSPENSION

In accordance with our usual practice, the "Review" will not be published during July and August. The next issue will be in September.

We wish the Center family, and readers outside of the Center, a very happy summer, and thank them for their interest in this publication, which they can proudly claim to be the foremost of its kind in this country.

The September issue will contain the usual New Year greetings. These are a particularly fine form of wishing your friends well. Reservations for space should be made early at the Center office.

NEW BOOKS

Reviewed by

DR. ISRAEL H. LEVINTHAL

"Out of Endless Yearnings." By C. Davidson. Bloch Publishing Co.

This is one of the most charming pen portraits of the intimate life of a great personality that has come to the attention of this reviewer. Professor Israel Davidson was one of the world's greatest authorities in the field of mediaeval Hebrew poetry. His researches and his remarkable books in this field have won for him fame throughout the entire Jewish scholarly world. For about thirty-five years he was one of the distinguished members of the faculty of the Jewish Theological Seminary of America.

His beloved and devoted wife, Mrs. C. Davidson, gives us in this volume the fascinating story of the life of this interesting personality. It is not an appraisal of his scholarship nor of his scholarly achievements. Rather it is a graphic picture of the man himself—his early struggles, how the *Yeshivab Bachur*, immigrating to this land, overcomes all difficulties in order to acquire a college education; how, despite many obstacles, he pursues his goal of scholarship and rises to the eminent position of one of the luminaries in Jewish cultural life.

But the book is even more than that. It records many anecdotes which reveal the real character of the man, his keen wit and humor, his lovable traits which endeared him to all who came in contact with him. It tells the story of his love and courtship, of his meeting with the world's outstanding Jewish personages, and a hundred and one other human tales that reveal the man as well as the scholar.

Mrs. Davidson writes with skill. The book reads like a novel and holds the attention of the reader from cover to cover. Truly, our authoress, "out of endless yearnings," has recreated one of the most lovable and beloved figures in the world of Jewish scholarship.

All who have known Professor Davidson in life will find delight in this volume, since it will refresh cherished memories. But even those who were not privileged to know him will also find delight in reading the life story of one who by sheer force of intellect and character rose to heights of deserved eminence.

"Barkai!"—in memory of Benjamin Hirsh. Published by Hebrew Society, "Barkai."

One of the most beloved figures in our own Brooklyn Jewish Center was the sainted Benjamin Hirsh, of blessed memory, who for more than twenty years was one of the leading members of our Hebrew School Faculty. Mr. Hirsh raised a whole generation of our youth to a fine appreciation of Jewish values.

This volume, published as a memorial to him, is a fitting tribute to his personality and to his great contribution to Hebrew culture. It contains several hereto unpublished interesting articles written by Mr. Hirsh, also a beautiful and touching pen portrait by his daughter Dinah, and tributes to him by a number of his close associates. The volume includes also several scholarly articles on interesting themes. The Board of Editors, consisting of Messrs. Emanuel Edelman, Meyer Kimmel and Dr. Michael Canick, deserve hearty congratulations for thus perpetuating the memory of a great and beloved scholar, teacher and friend in such a worthy manner.

"The Story of Zionism." By J. Mitchell Rosenberg. Bloch Publishing Co.

There was a real need for a short history of Zionism, telling the story of that important movement to the uninitiated, particularly among our young. Mr. Rosenberg has performed this task in excellent fashion. He has made a study of all the various aspects of Zionism, and of the problems facing the movement today. He tells the story in an interesting manner, teaching, and inspiring the reader at the same time. This reviewer voices the hope, expressed by Ludwig Lewisohn in his preface to this volume, "that many thousands who stand in need of such a book will avail themselves of the opportunity for instruction and enlightenment which it offers them."

[Continued on page 23]



2. JEREMIAH

Cut off thy hair, and cast it away,
And take up a lamentation on the high hills;
For the LORD hath rejected and forsaken the generation of His wrath.

For the children of Judah have done that which is evil in My sight, saith the LORD; they have set

their detestable things in the house whereon My name is called, to defile it. And they have built the high places of Topheth, which is in the valley of the son of Hinnom, to burn their sons and their daughters in the fire; which I commanded not, neither came it into My mind.

—From *Jeremiah*, Chapter 7

THE PROPHETS

A NEW SERIES OF WOOD ENGRAVINGS
BY ISAC FRIEDLANDER

This is the second instalment of the illustrations to Books of the Prophets by the noted artist with whose work our readers have become familiar through his powerful "Invictus" woodcuts, published recently in the Review. The "Prophets" will be continued in the fall issues.

3. ZECHARIAH

Behold, a day of the LORD cometh,
When thy spoil shall be divided in the midst of thee.
For I will gather all nations against Jerusalem to
battle;

And the city shall be taken, and the houses rifled,
And the women ravished;
And half of the city shall go forth into captivity,
But the residue of the people shall not be cut off
from the city.

Then shall the LORD go forth,
And fight against those nations, . . .
And ye shall flee to the valley of the mountains;
For the valley of the mountains shall reach unto
Azel;

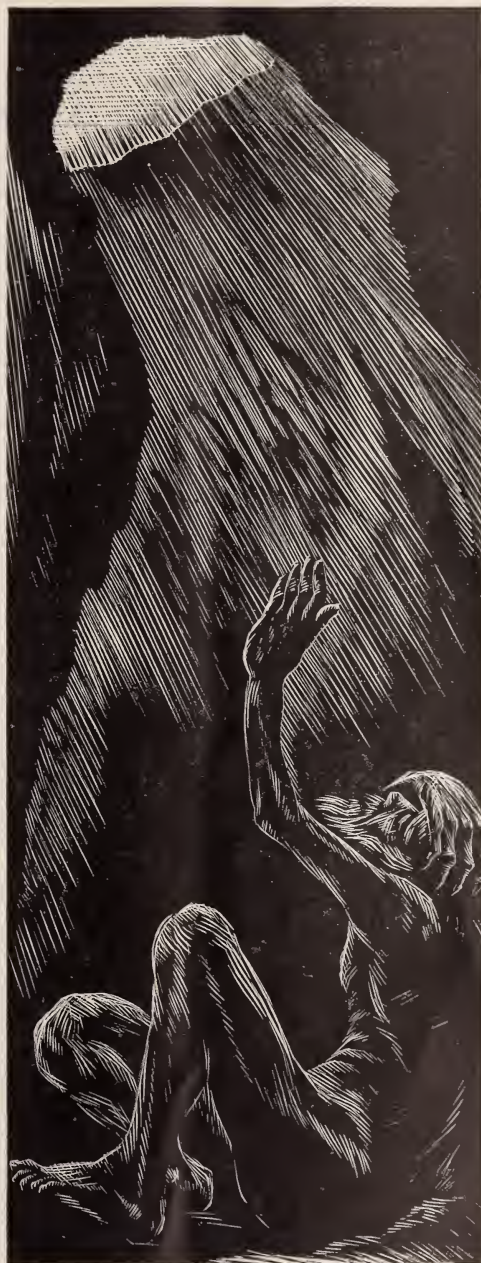
Yea, ye shall flee, like as ye fled from before the
earthquake

In the days of Uzziah king of Judah;
And the LORD my God shall come,
And all the holy ones with Thee.

And it shall come to pass in that day, that there
shall not be light,
But heavy clouds and thick;
And there shall be one day
Which shall be known as the LORD's,
Not day, and not night;
But it shall come to pass, that at evening time there
shall be light.

And it shall come to pass in that day,
That living waters shall go out from Jerusalem:
Half of them toward the eastern sea,
And half of them toward the western sea;
In summer and in winter shall it be.
And the LORD shall be King over all the earth;
In that day shall the LORD be One, and His name
one.

— From Zechariah, Chapter 14



I HATE climbing those eighteen steps up to our flat on the second floor. We could've lived on the first floor if my ma wasn't afraid of burglars or something. My ma, she always got something of which she is afraid of.

Funny thing how I know there are exactly eighteen stairs. I am reading some of these Sherlock Holmes stories, and Sherlock says to Watson, "You see, but you do not observe. How many steps are there leading up to our room?" And Watson says, "I do not know." And Sherlock says, "There are seventeen. That shows you do not observe." Well, the next morning, when I am going down the steps to work, I count them, and there are eighteen.

Anyway, this night when I come home, I shove the key into the lock, jerk the door open, and slam it behind me. I am in a lousy mood, and it must be because I am tired. You get that way, working in a department store the week before Christmas because they certainly kick you around. So I go into my room, drop my coat on the bed, and then I go into the kitchen where my ma is fixing supper.

We're all kinda embarrassed about my ma in my family, because she is so shy, and besides that, she never takes care of her appearance the way she should. Once in a while we give her a talking-to (my sister Selma, who is fifteen, and my brother Dave, who is eleven, big for his age, and me, I am twenty), but it doesn't do much good, as she listens to us without hearing us.

Well, this night when I get to the door of the kitchen, she is standing there and I give her the once-over. She's making soup or something, and the kitchen is hot, and she is pushing the hair back out of her eyes, and she would never think of getting something to hold her hair back, but she keeps on pushing it off her face every time it falls down, which is every few minutes or so. I look at her dress, and the hem is a little raggedy, and around her waist where her stomach sticks out there is a fine line of dust which she has caught rubbing up against something around the house. My ma isn't fat, she isn't what you would really call fat, but she does stick out in the stomach.

I was going to mention this business about her stomach to my sister Selma. I guess she knows better than a fellow what my ma ought to do about it, but

just then I notice my ma pushing back that hair again, and I get mad, and I say to her, "Ma, can't you put a hairpin or something there, and besides, it isn't sanitary." But she doesn't answer me at all, and I can see her ears get red just like a kid. Well, you know how it is, if you talk to a person, and the person doesn't answer you and especially if you're mad, you only get madder, and I say to her, "Why do you walk around the house all the time like a regular slop?" So she still doesn't answer me. And do you know why? Because she knows I am right, that's why. I look over to my sister Selma who is listening, and she catches my eye, she nods up and down as much as to say, "You sure are right, Al."

Then I say to my sister, "Where is Dave? Is that kid of eleven years going to run around all hours? Here it is nearly six o'clock." So Selma shrugs her shoulders and goes back to her homework. She isn't interested in no one but herself.

Just then the doorbell rings.

I go to answer it, thinking it is Dave, and I am going to bawl him out, but it isn't Dave. Instead it is Mrs. Winder, who is a sort of relative of ours by marriage, but anyway she is a *yachna*. That woman is a real sketch. She must have been married in the old country yet, and she is a couple of years older than her husband. She has seven children, five of which is girls, and her main object in life is like this woman I was reading about, her name is Jane Austen, and she has five daughters, too, only this Mrs. Winder is worse, because by her, anything in pants is good enough, as long as he'll marry her daughter. This is a mean way of talking, but can I help it? It is the truth.

The first daughter Mrs. Winder married off was Sadie, and it is an open secret that it cost Mr. Winder nearly three hundred dollars, and they had to give the guy a job, too, a regular meal ticket. I know the guy she married, this Sadie, because he is my own cousin.

When this Mrs. Winder comes in, I say, "How come you are in our neigh-

*Ma Was a Mild Woman — But
There Was a Limit*

MY MA AND THE SHOWER

By SAMUEL SHEPLOW

borhood, Mrs. Winder?" And she answers me, "Oh, well, we were doing our shopping, you can't get no kosher meat in the neighborhood where I live. Is all *goyim*. Where is your mother?"

So I call my ma in from the kitchen, and she comes in nervously as usual when there are visitors.

"Hello, Mrs. Winder," says my ma, "how are you?"

"I'm fine," says Mrs. Winder. Then she looks at my ma. She looks at her hair, and she looks at her dress. I am thinking it is none of her business, she don't have to stare that hard, but she stares, and then says:

"My God, Mrs. Kaufman, you are looking terrible. I never seen you looking so bad. What's the matter with you? You should take care on yourself. A woman your age don't need to look so terrible."

Personally I think it a pretty raw way to talk, and I get mad. But my ma, she takes it calmly and she lets Mrs. Winder say whatever she wants. My ma acts like a *schemiel*.

Mrs. Winder hardly even stops talking after making that crack, and she says, "You heard, maybe, my girl Frances, the second oldest, is getting married. A fine boy, too, and she could have had a professional man, but she is marrying for love."

Then Mrs. Winder stops and looks at my ma, waiting for her to say something, or at least my ma should look surprised. But my ma keeps quiet. She doesn't know what to say.

Mrs. Winder goes on, "So, naturally, I'm giving her a shower, and I want you should come. It's going to be a miscellaneous shower. I think that's the best, don't you? You can bring any kind of present you want."

She stops again. My ma shakes her head up and down to show she is paying attention.

Then Mrs. Winder says, "By the way" very casually, "do you think your sister,

Mrs. Robbins, would like to come, even if she don't know my Frances? Her husband is in the department store business, and it wouldn't be no trouble for her to bring a little something. I know she wouldn't come empty-handed, and we're having a very nice lunch at the Marcus restaurant, tuna-fish salad."

If there is one thing my ma hates to do, it is ask a relative for a favor, but she hasn't got the courage to turn Mrs. Winder down, so she nods again, and Mrs. Winder looks very pleased, and says, "Well, I guess I'll go now, and you'll receive in the mail a card that says the time and address where to go, and maybe you'll do me a favor, you'll call up your sister. I don't know if I'll have enough cards."

So my ma nods again, and Mrs. Winder gets up to go.

After she leaves, my sister Selma, who is all the time doing her homework, looks up and says in her snottiest way, "Imagine her giving a shower for her *own* daughter! It simply isn't done."

"Oh, pardon us, Emily Post," I say, very sarcastic, and then I go into dinner.

About a week later, I come home and what do I see—my ma is sitting in the dining room with her hat and coat on, and as soon as I come in, she says, "Allie, don't take your coat off, because I want you should drive me to Frances Winder, to the shower."

So my sister Selma, for once she is watching what is going on, she says, "You ought to see her. Take off your coat, ma."

And my brother Dave, who is home early for a change, is hopping around on one leg, all excited, and he yells, "Boy, is she dressed up! Fit to kill."

"Shut up," I say to Dave from force of habit, and then I turn to my ma, and I say, "What's this all about, what are they saying? Let's see what you did to yourself."

So my ma blushes, and takes off her coat without arguing, and I look and she is wearing a brand-new dress, and her nails are all red, and when she takes her hat off, why her head is all full of curls, and the dress she's wearing is this color, what do they call it? Chartreuse.

"Boy," I say, "you certainly are dressed fit to kill, like Davey says, but those curls look foolish on a woman your age. Come on, I'll drive you over to the shower, but

am I hungry!"

So we go down to the car, and I drive her over to the place where the shower is, and all the way over, my ma is muttering, "I'll show her, believe me! To talk to a decent woman like that." But she won't tell me what it's all about.

I go in with my ma to the restaurant, when we get there, just to see what it is like so I can tell my sister Selma, and no sooner do we get there than my ma picks out Mrs. Winder from a crowd of women. "Oh, Mrs. Winder," yells my ma, at the top of her voice. And frankly I am surprised to hear her yell like that because her voice is usually hoarse, sort of like a whisper, as if she is scared.

My ma goes up to Mrs. Winder, and she says in a loud, clear voice:

"My God, Mrs. Winder, you're looking terrible. I never seen you should look so bad. Is your husband's business bad? Then what are you wearing that dress you had already God knows how many years?"

I am stunned.

My ma catches her breath and goes on, talking like she memorized the whole thing. "Here," she says, handing her a package she is carrying, "Here, Mrs.

Winder, is a little something I picked up for you. I'm sorry I have to go, so good-bye. I hope it will gonna be a lovely shower. I see you got plenty people here, leave it to you, and it's a shame my sister can't make it, but she chipped in on the present a half a dollar. Well, I'd like to stay, but you know tuna-fish salad. It don't agree with me."

So she turns around, and she sees me still there.

I am speechless. So is everyone else at the shower.

"Oh, Al," she says, making out she is surprised, "I am glad you are here, you can drive me home, I was gonna call a taxi."

So I drive her home. All the way home she don't say a word. The next night when I come in, she has rubbed all the polish off her nails, and she is pushing back her hair from her face while she is making soup.

And she is talking to herself, real quiet. "Imagine, to come in a respectable house! I showed her, believe me!"

So I am proud of my mom.

And I certainly was surprised. Did I know my ma had *bidden fires*?

Maxa Nordau Leaves America

By MILTON BROWN

NEW YORK Zionists recently gave a send-off to Max Nordau, who is returning to Palestine.

In a few words spoken to her friends, the daughter of the great Max Nordau said that there are two men in every woman's life—her father and her husband. Her husband is Captain Claude Greenblatt, once a flyer in the French Army, and the engineer on the construction of the Tel Aviv harbor. He is now engaged in engineering work in Palestine.

Maxa Nordau is the daughter of a famous man. The glory of his greatness covers her. Perhaps some would envy this, yet it is probable that in her case, the fame of her father has been a handicap. She is a person of considerable force in her own right. She is an attractive woman, a good speaker, a fine painter, but almost inevitably when one thinks of her, the mind immediately drifts to the man who was her father—who shook the

literary world of his day with his great volumes. His work, "Degeneration," for example, even provoked Bernard Shaw to write a counterblast. In our own country, Nicholas Murray Butler at the same time raised his lance against it. In rapid succession the volumes of Nordau, "Conventional Lies," "Paradoxes," were like a cold shower over the world of his day.

They seemed to say: "Little man, you think you are so innocent. You think you are sitting on soft pillows, and amid roses, with everything developing for the best. There is poison around you, and you had better watch your step."

Maxa Nordau told her friends that her father was a saddened man, and she said everyone like him, who has the faculty of, what she called, "double sight," must be a sad man. Max Nordau, she said, foresaw what was going to happen, and it was this that made him sad.

—Through the Jewish
Telegraphic Agency

NEWS OF THE MONTH

ACCCELERATION of the \$4,000,000 campaign of the Hebrew University and the Hadassah to establish a medical school at the university was announced by Dr. Judah L. Magnes, president of the institution, who has arrived in this country to aid the drive.

Despite the fact that the necessary funds have not yet been collected, Dr. Magnes said that expansion of the medical facilities has begun. The Hadassah hospital, which at present has a capacity of 350 beds, will have 70 beds added shortly, and is expected to be increased to 500 or 550 beds when the program is completed. A cornerstone has already been laid for a new nurses' training school.

Dr. Magnes stated that for a long time Palestine has depended upon European Jewish doctors to protect the health of the population, and pointed out that the supply of young Jewish physicians halted abruptly in the years of the Hitler regime. Palestine must train its own medical and scientific personnel in order to provide for the future, he said, adding that he expected the medical school would become the center for medical research in the Near East.

Dr. Magnes declared that although the Hebrew University was a center for Jewish culture and science, the enrollment is and will continue to be on a non-sectarian basis. The only requirement is a high scholastic record. He said that there were a number of Arabs at the university now and that nine American students were attending under the provisions of the G.I. Bill of Rights. The enrollment of the university at present is 900. The largest attendance figure was reached during the scholastic year of 1939-1940. Shortly thereafter the students began dropping out of school to enlist in the British armed forces until only 300 students remained during the war years.

PRESIDENT TRUMAN appointed a Cabinet committee on Palestine and related problems, composed of the Secretaries of

State, War and Treasury, under the chairmanship of Secretary of State James F. Byrnes.

The President said in a statement that he had appointed the committee in view of the urgency of various problems relating to the displaced Jews in Europe and Palestine.

"The committee will be charged with assisting me in formulating and implementing such policy with regard to Palestine and related problems as may be adopted by this Government." The President's statement added, "an executive order will be issued outlining the functions and authority of the committee in fur-

ther detail.

"The committee will be authorized to negotiate with the British Government and with other foreign governments and to maintain contact with private organizations relative to the various matters arising out of the recommendations of the Anglo-American Committee of Inquiry. It is my earnest hope that the Cabinet committee will be able to undertake its urgent tasks at the earliest possible moment," the statement concluded.

The appointment of Henry Grady, former Assistant Secretary of State for Economic Affairs, as deputy chairman of the Cabinet committee will be announced shortly by the State Department, which will also supplement the President's statement with more detailed information regarding the duties of the committee.

☆

BRITAIN asked the French Government for an account of the circumstances under which the ex-Mufti of Jerusalem es-

LATE NEWS

RUSSIA supported the Arabs at the meeting of the United Nations Economic and Social Council at Hunter College, New York, when Dr. Charles Malik, of Lebanon, spokesman for the Arab League, offered proposals which would have prevented the International Refugee Organization from aiding immigration to Palestine.

☆

As this issue of the *Review* goes to press the "Mufti" of Jerusalem was definitely reported to be in Cairo and to have sought asylum from the King of Egypt. At the same time it was reported that documents had been found in Germany which proved that Haj Amin was a war criminal and could be put on trial before the international tribunal. It was also stated that the evidence disclosed that Haj Amin, expecting a German victory, had agreed to Nazi domination over all the Arab countries in return for being appointed deputy ruler over these lands. These documents, it was said, would prove to the Arabs that their Mufti was a traitor to them too. It was claimed that knowledge of this impending action against him prompted Haj Amin to escape from France.

THE conflict between the Jews and the British in Palestine took on the aspects of open warfare as armed forces of both groups engaged in sporadic clashes in cities and colonies throughout the country. A number of Jews and Britons were killed.

Jews armed with tommy guns surrounded a British officers' club on Hayarkon Street in Tel Aviv and kidnapped five officers. The kidnappers first cut telephone lines and suspended traffic in the area and then broke into the club. As they left they flung a grenade at an approaching military truck to prevent it from following them.

Immediately after the alarm was sounded strong troop and police detachments, assisted by twenty tanks, surrounded the area and began an exhaustive hunt for the Jews. The officers were held as hostages for Joseph Simkhon and Itzhak Azbel, who were sentenced to death last week for participating in an armed raid on a British military camp.

A successful attack by Jewish underground units was made on the railway yards at Haifa Bay.

caped from France.

A Reuters report emphasized that the ex-Mufti, though considered guilty of offences against the Palestine Defense Regulations, is not regarded by the British Government as a war criminal. A Foreign Office spokesman said that Britain still wanted to place the ex-Mufti on trial for his participation in the anti-British, pro-Nazi rebellion in Iraq in 1941.

A high French police official, responsible for the control of foreigners in the country, is understood to have been relieved of duty following the disappearance of the ex-Mufti.

A PLAN to set up a provisional Arab Government of Palestine in one of the neighboring Arab countries was rejected at a meeting of the political sub-committee of the Council of the Arab League.

Fares Bey Khoury, former Syrian Premier and head of Syria's Arab delegation, is reported to have advised the sub-committee studying possible submission of the Palestine case to the United Nations to submit it to the General Assembly only, and not to the Security Council.

ARMED groups derailed three trains in various parts of Palestine and blew up their engines. One of the trains was stopped by a group of men and women between an Arab village and a Jewish suburb of Tel Aviv. After ordering all passengers to leave the carriages, the terrorists dynamited the train.

AMERICANS who suffered war damages in Poland may file compensation claims with the Polish Government, the State Department has announced. The announcement is especially important for Jews who claim property in Poland left by relatives who died during the Nazi occupation.

The Polish Government has not yet begun payment of compensation to Polish citizens, but the Polish Foreign Office has advised that American and other Allied nationals may expect payment after Polish citizens have been recompensed.

THE first group of Polish Jews to leave for Palestine directly from Poland since September, 1939 passed through Czechoslovakia. The group consists of 105 emigrants.

Representatives of the Palestine Office and of the Joint Distribution Committee met the transport at the railway station in Prague and extended greetings and aid. The group is headed by Dr. I. Kurtz, head of the Palestine Office in Warsaw, which has resumed its work of organizing Jewish emigration from Poland to Palestine.

PROF. PHILLIP HITTI of Princeton University, leader of the Arab anti-Zionist group in the United States, arrived in Beirut following a four-day visit to Ibn Saud, ruler of Saudi Arabia.

It is reported that he delivered to the Arab King a personal message from President Truman indicating the attitude of the United States Government toward the recommendations of the Anglo-American inquiry committee and clarifying the intentions of the United States in the Middle East.

A DEMAND for the legalization of the Agudas Israel, orthodox organization in Poland, was made here by leaders of the organization in America during a conference with the delegation of the Central Committee of Polish Jews, which is now visiting this country under the lead-

ership of its president, Dr. Emil Sommerstein.

The Agudas Israel leaders pointed out that their organization was one of the most influential Jewish bodies in pre-war Poland. They emphasized that the stand of the World Agudas Israel Organization towards the present Polish Government will be determined by the attitude of the Polish authorities towards organized Jewish orthodoxy in that country.

MERGER of groups A and B of the General Zionist Party took place in Tel Aviv at a nation-wide conference of delegates from both groups.

The conference was addressed by leaders of both sections who revealed that preparations are now being made for the convocation of a party congress. Dr. Moshe Sneh, one of the leaders of the party, will soon proceed to Europe and the United States to arrange for the conference.

THE Federal and New York State Governments were asked to investigate the Ku Klux Klan in a resolution adopted at the closing session of the 16th annual convention of the Jewish War Veterans at Swan Lake, N. Y. Fifteen hundred

THE HAWAIIAN JEWISH COMMUNITY

By JOE FRIED

HAWAII'S Jewish community, consisting only of one hundred families at present, is more than a quarter of a century old. It increased an estimated 30 per cent during the war years.

Most of Hawaiian Jews are established in business. As holds true in Manila and other principal Pacific bases, Jewish servicemen, in cooperation with the Jewish Welfare Board, are doing much to expand the activities of Hawaiian Jewry. Unfortunately, there is no actual organized religious or cultural program here other than that sponsored by the J.W.B. The Board recently purchased an elaborate mansion in Honolulu, presently utilized as a USO, which will soon become the Jewish Community Center of Honolulu.

At present there is one synagogue in Hawaii. It is located in Honolulu, capital city of the island of Oahu, and operated for servicemen and civilians. The J.W.B. sponsors it.

Hawaii's Jewish community is augmented today by hundreds of Jewish servicemen and civil service workers from the States. During a recent community seder approximately 1,000 persons were in attendance.

Chaplain Morris Mathews, of New York City, is Hawaii's spiritual leader. Attached to the Army, Chaplain Mathews is this community's sole rabbi.

Last year this small community raised a total of \$10,000 for the United Jewish Appeal, and it has done equally well for other causes.

Hawaii's Jewry, however, is most proud of its performance in aiding Jewish refugees. Strategically situated, the Islands served as a last stopover for Jewish immigrants en route to the States from temporary havens in the Pacific. The Jewish community here fed and clothed the prospective American citizens. Affidavits were provided for a dozen refugees enabling them to remain in the islands.

delegates attended.

The governments were asked to determine the extent to which the Klan and other organizations which "spread racial and religious hate" are violating Federal and state statutes. The convention also urged President Truman and the Congress to press Britain to admit 100,000 Jews to Palestine as recommended by the Anglo-American inquiry committee. Jacob S. Spiro of Jersey City, New Jersey, was elected commander to succeed Isadore Ginsberg.

☆

CONSOLIDATION of the programs of the National Refugee Service and the National Service to Foreign-Born Department of the National Council of Jewish Women into a single welfare service for immigrants was unanimously endorsed at a membership meeting of NRS at the Essex House Hotel. Previously the consolidation had been approved by the National Council of Jewish Women.

The consolidated program will "serve the community as a whole and the newcomers finding haven in our country better and more efficiently than ever," Charles A. Riegelman, president of NRS, declared.

☆

THE establishment of a Dr. Israel Goldstein Lectureship at the Jewish Theological Seminary, in honor of Dr. Goldstein, Zionist leader and rabbi of the B'nai Jeshurun Congregation in New York, was announced at a dinner marking his fiftieth birthday at the congregation's community center. A scroll commemorating the creation of the lectureship was presented to Dr. Goldstein by Dr. Louis Finkelstein, president of the Seminary.

The lectureship provides for a series of annual lectures by an outstanding Jewish cultural leader and their publication in book form. Funds for the support of the lectureship have been donated by friends of Dr. Goldstein and the Seminary.

☆

A COMPLAINT charging Columbia University with operating a placement bureau which uses discriminatory application blanks in violation of state law was filed with the New York State F.E.P.C. by the American Jewish Congress; it was reported this week.

The Congress pointed out that a record for a teaching appointment, allegedly

used at the University, asks "nationality," "race," and "place of birth." Another record requests the applicant to fill in a space labelled "religion."

☆

DR. LISE MEITNER, Jewish refugee and atomic scientist, has been awarded a citation for her contributions to inter-faith understanding by the National Conference of Christians and Jews. The award was presented by Dr. Arthur H. Compton, chancellor of Washington University at St. Louis.

☆

MILITARY forces occupying the settlement of Birya, whose entire male population was sentenced to prison on June 1 following their conviction on the charge of illegal possession of arms, have evacuated the colony.

The district officer and high military and police officials returned the settlement to its inhabitants together with a formal announcement that the three and one-half months occupation was ended. The colony was occupied on February 28 when British military and police forces raided it following an alleged attack on an Arab Legion camp nearby.

Many Jews gathered from neighboring villages and settlements to witness the event. At night Jewish youths from the surrounding district of Galilee marched on Birya carrying torches, dancing the horah and singing: "Birya is ours."

☆

EMPEROR Haile Selassie has intervened to save two Palestinian Jews who escaped from Eritrean concentration camps to Ethiopia from being sent back.

☆

RABBI Moshe Blau, leader of the Agudas Israel in Palestine, died in Messina, Italy, it was reported here. He was 61 years old.

Rabbi Blau was heading an Agudah delegation en route to the United States when he contracted peritonitis aboard the Rumanian vessel Transylvania. He was taken off the ship at Messina.

☆

A CONFERENCE of American Military Government officials, representatives of the Central Committee of Liberated Jews of Germany, and Dr. Philip S. Bernstein, Advisor on Jewish Affairs to Gen. Joseph T. McNarney, was held in Munich to consider the Central Committee's request that it be granted legal status by military authorities in the U. S. zone of Germany.

Colonel Stanley Mickelsen, head of the Displaced Persons Division of the U. S. Forces in the European theatre, and Dr. Zalman Grinburg, head of the Central Committee, discussed the functions and purposes of the group. At present the Army recognizes the committee as spokesman for the displaced Jews, but has not granted it legal status. It is expected that such a status will be achieved shortly. After the conference, Rabbi Bernstein left here for a tour of the DP camps in and around Stuttgart.

☆

THE Jewish Community Council of Vienna was officially informed by the

REFUGEE DOCTOR DEVELOPS HAY FEVER REMEDY

THE development by Dr. W. S. Loewe, German Jewish refugee doctor, of a new drug which provides effective relief and a possible cure for hay fever, was revealed. An article in the June issue of the *Bulletin of the New York Academy of Medicine* said that Dr. Loewe, who is now teaching at the University of Utah, spent twenty-five years experimenting and developing anthallan, the new drug.

Anthallan has been used experimentally for two years, and in some cases the patients have had no recurrence of hay fever during that period. In general the drug has been 75 per cent effective among the patients who were used in experiments conducted by several doctors from the Vanderbilt clinic in New York. The drug, which is taken in six daily pill doses for a period of three weeks, attacks the cause of the ailment rather than the symptom.

Austrian Government that the Ministry for Property Security is prepared to accept a Jewish representative on the advisory committee dealing with restitution of confiscated property.

☆

THE Federation of Jewish Societies in France has announced that it is establishing a special department to aid Jewish refugees from the Carpatho-Ukraine who are entering the country in great numbers.

BROOKLYN JEWISH CENTER ACTIVITIES

CENTER INSTITUTE OF JEWISH STUDIES FOR ADULTS CLOSES SUCCESSFUL SEASON

OUR Institute of Jewish Studies for Adults, under the personal directorship of Rabbi Israel H. Levinthal, closed a most successful season of activities for the year 1945-46 with a "Siyum," on Thursday evening, April 11, 1946. The courses this year were initiated with an Opening Assembly which was held on October 25, 1945.

This year, the Institute is particularly proud to record the regularity of attendance and the faithfulness on the part of our student body. This faithfulness is exemplified in the fact that a number of our graduates returned to us to partake of more instruction in the fields of Hebrew, Religion and History. A number of Scrolls of Achievement were granted to those who successfully completed the prescribed number of years in our school. Eight women and one gentleman were the recipients of these Scrolls. Two students received Alertness Credits to aid them in their work in the Public Schools.

The Institute started an innovation this year in its curriculum—a class in Yiddish for beginners. This venture was highly satisfactory and excellent progress was made.

One hundred eighteen students were enrolled. Of this number 54 were Center members and 64 non-members. One hundred women and 18 men. Most of this number enrolled for two or more courses as follows:

	No. Students
HEBREW A—Mrs. Jean Serbin-Beder	35
HEBREW B—Miss Betty Ungar	12
HEBREW C—Miss Ethel Barbanel	10
HEBREW D—Miss Lillie Rubee	18
YIDDISH—Mr. Samuel Edelheit	25
TALMUD A—Dr. Michael Higger	20
TALMUD B—Dr. Michael Higger	3

JEWISH HISTORY—Mr. Leo Shpall	19
RELIGION—Mr. Leo Shpall	27
DAY CLASS IN RELIGION AND HISTORY—Dr. Alexander Burnstein	26

For the coming season, we have to make a greater effort to enroll more male students in the Institute. The interest of the students in their work may be judged by the fact that in one of our classes in advanced Hebrew, the students have petitioned for an additional hour a week so that they may study the Bible in Hebrew as well as continue with modern litera-

ture study and conversational Hebrew.

The Institute has been complimented by the heads of the National Academy for Adult Education of the Jewish Theological Seminary for the superiority of our school. We aim to retain that distinction and progress even beyond it.

Great credit for the remarkable success of our Institute is due to the members of our faculty, each and every one of whom is a specialist in his or her chosen field. Special credit and thanks are also due to the Registrar of our school, Mrs. E. N. Rabinowitz and to our Librarian, Dr. Elias N. Rabinowitz, who gave so freely of his time to any of the student body who desired advice in text or references.

HEBREW SCHOOL GRADUATES 10 STUDENTS

OUR week-day Hebrew School held its annual graduation on Sunday morning, June 16th, in the presence of a large and representative audience.

Rabbi Mordecai H. Lewittes, the principal of the school, presided and brief addresses were delivered by Rabbi Israel H. Levinthal and Mr. Frank Schaeffer, chairman of the Hebrew Education Committee. Mr. Samuel Edelheit, the teacher in charge of the graduating class, presented the graduates.

The choral group, led by Mr. Julius Grossman, rendered several interesting musical numbers and Cantor William Sauler, too, delighted the audience with a solo.

The graduation theme was "The Heritage of the Hebrew People" in which the following graduates participated: David Brook, Julia Heimowitz, Irwin Nelson, Joan Heimowitz, Bernard Gellerman, Harold Sobel, Vivian Turkish, Julian Wolpert, Eleanor Zelvin and Judith Klein.

The following awards were made: First prize went to Julia Heimowitz, who received the gold medal, a gift of Mr. and Mrs. Hyman Rachmil, for excellence in studies and integrity of character.

Second prize for excellence in scholarship to Harold Sobel; third prize to Vivian Turkish; fourth prize (faculty prize) to Julian Wolpert, and the fifth prize (P.T.A. prize), for general progress, to Joan Heimowitz.

The Sisterhood gift to the graduates was awarded by Mrs. Maurice Bernhardt, president of the Brooklyn Jewish Center Sisterhood.

Sunday School Holds Interesting Graduation

TWENTY-THREE girls graduated from our Sunday School on Sunday morning, June 9th. The exercises took place in our auditorium, which was filled with a capacity audience of pupils and parents.

Rabbi Lewittes, the principal of the school, presided and awarded the diplomas. An address was delivered by Mr. Frank Schaeffer, the chairman of the Hebrew Education Committee, who also presented the Post Bar-Mitzvah certificates to the boys who had completed the prescribed course for that group.

The musical program was directed by Mr. Julius Grossman with Mr. Joseph

[Continued on next page]

CENTER ACADEMY GRADUATION EXERCISES

ON Wednesday, June 12th, the Center Academy held its graduation exercises.

After the processional and the songs sung by the graduates and the glee club, Mrs. Sophia Soskin, Principal of the Center Academy, greeted the parents and friends of the Center Academy. She explained that the school believed in bringing the ideals of American democracy, which are the same as the ideals of the Jews, into the practices as well as the content of the school.

She said that the group of intelligent, able, attractive students who were graduating were distinguished by the fact that they had been helped to develop staunch, intelligent loyalties, a sensitivity to the social scene, and a discriminatory moral sense. She has every expectation that Center Academy graduates will carry their honest share, and more, of their civic and personal responsibilities, both as Americans and as Jews.

Rabbi Levinthal presented the diploma.

HEBREW SCHOOL

[Continued from preceding page]

Grumer at the piano. Cantor Sauler rendered a delightful solo.

The Opening Prayer was delivered by Ruth Klinghoffer and the Valedictory by Janice Glassman.

The graduation theme was "The Struggle for Jewish Survival," and each of the graduates rendered a number giving expression to this theme.

The awards were made by Mrs. Fannie Buchman, president of the P.T.A. Piano solos were rendered by Florence Rosenwasser and Roslyn Leibler.

The graduating class consisted of Barbara Alpert, Elaine Alpert, Naomi Berlowitz, Laura Deutsch, Phyllis Levin, Martha Elow, Phyllis Glass, Janice Glassman, Barbara Goldsmith, Marcia Helfant, Judy Goldsmith, Joan Hurwitz, Riva Isacowitz, Carole Kessler, Ruth Klinghoffer, Roslyn Leibler, Isabel Levin, Rhea Lutzker, Florence Rosenwasser, Florence Samuels, Barbara Schwartz, Ileana Spiegel, and Barbara Swarzman.

Post Bar-Mitzvah certificates were awarded to Jay Cohen and Paul Kozinn. The teacher in charge of the graduation class is Mr. Louis Soshuk and Mr. Irvin Rubin leads the Post Bar-Mitzvah group.

mas to the graduates. He reminded them that their graduation was truly a commencement, that the flame of Jewish learning that had been kindled at the Center Academy must be tended and helped to ascend.

He then presented the following graduates with diplomas: Rhoda Helen Alben, Leonard David Berman, Daniel Goldstein, Abraham N. Goodman, Barbara Joyce Greenberg, Jonathan David Klein, Sandor Schaeffer, Joan Rita Senft and Adle Weinger.

Barbara Greenberg presented the gift of the graduating class—two volumes of

the "American Language" by H. L. Mencken. The gift was accepted by Carol Ann Amreich, a third grade child.

The balance of the program included two plays, both written and produced by the graduates. The Hebrew play "Nashuvah N'vineh" (We Shall Return and We Shall Build), which dealt with the struggle of the Jewish people to return to Palestine through the ages.

The English play "Trip to Washington, D. C." or "Whose Idea Was This?" was a dramatic presentation of a trip the eighth grade children had taken to Washington during the school year.

The plays concluded the graduation exercises of the class of 1946.

IMPRESSIVE CONSECRATION SERVICE HELD ON SHAVUOTH

THE annual Consecration Service took place on the first day of Shavuoth at the conclusion of the regular service. The synagogue was crowded with a capacity congregation and all were impressed and inspired by the service.

Unfortunately, Rabbi Levinthal was unable to attend the service because of illness. Rabbi Lewittes, the principal of our Hebrew School, took charge and addressed the consecrants and awarded their certificates and Sisterhood gifts.

The Procession and Recessional were led by Judge Emanuel Greenberg and Mr. Frank Schaeffer, chairman of the Hebrew Education Committee.

The Consecration theme was "The Jewish Woman in Times of Crises." The following consecrants participated:

Introduction—Joan Halperin

"Mother Rachel and the Crisis She Foresaw"—Dorothea Marilyn Farbar

"Miriam and the Crisis in Egypt"—Lois Ruth Karron

"Deborah and the Crisis in Early Palestine"—Barbara Joan Goldman

"Esther and the Crisis in Persia"—Barbara Zamsky

"Hannah and the Crisis that Faced the Maccabees"—Rose May Wolfe

"Donna Gratzia and the Crisis in the Middle Ages"—Blanche Hannah Rubin

"Henrietta Szold and the Crisis of Modern Jewry"—Marilyn Suzanne Karlin

"Chanah Szenes and the Crisis of World War II"—Pearl Salomon

The Opening Prayer was delivered by Joan Goldsmith and the Closing Prayer by Joan Alice Leonard.

Other numbers included: "The Blessings for the Torah" by Florence Ann Bromberg and Barbara Schiller; "The Greatness of America" by Gloria Joy Janow; "I Am the Synagogue" by Harriet Phyllis Burg; "I Am Your Bible" by Lois Paula Bass; "They Shall Never Die"—In memory of our six million dead in Europe—by Rhoda Joy Schiff; "Inspiration for the Future—Pledge of Consecration" by Ann Helen Goldenberg.

Charlotte Machlin, a member of the Consecration Class of 1940, greeted the new Consecrants and welcomed them to join the Post Consecration group.

The musical numbers presented by the class were coached by our musical director, Mr. Julius Grossman, and the singing was led by Miss Sydelle Stone.

Acknowledgment of Gifts

WE acknowledge, with thanks, receipt of prayer books from Mr. and Mrs. David H. Sherman of 597 Lefferts Avenue in honor of the Bar Mitzvah of their son, Mitchell L., on May 5th and from Mr. and Mrs. Harry Green of 289 Empire Boulevard, in honor of the Bar Mitzvah of their son, Stanley, on June 1.

[Center News continued on page 22]

APPLICATIONS FOR MEMBERSHIP

The following have applied for membership in the Brooklyn Jewish Center:

ATLAS, JERRY

Res. 260 Buffalo Ave.
Single

BERGMANN, BERNARD J.

Res. 150 Crown St.
Bus. 554 Atlantic Ave.
Married
Proposed by Frank Schaeffer

BRODIE, BERTON M.

Res. 295 Montgomery St.
Bus. Student
Single
Proposed by Frank Brodie

DAVIS, DR. ISIDORE

Res. 225 Legion St.
Bus. Physician, Same
Single
Proposed by Jack Kroll

DILBERT, BERNARD

Res. 135 Eastern Pkwy.
Bus. Student
Single
Proposed by Chas. Dilbert

EISNER, JACK M.

Res. 1593 Sterling Pl.
Bus. Insurance, 80 Lafayette St.
Single

ELLER, ALBERT

Res. 847 Lincoln Pl.
Bus. Glass Tubing, 55 W. 16th St.
Married
*Proposed by Leo Kaufmann,
Aaron Dershowitz*

FROELICH, HENRY

Res. 751 St. Marks Ave.
Bus. Fixtures, 55 W. 42nd St.
Married
Proposed by Joseph Goldberg

GELLMAN, MISS SYLVIA

Res. 2298 Bedford Ave.

HONIG, MISS PEARL A.

Res. 751 Linden Blvd.
Proposed by Bunny Rothman

HOROWITZ, HARRY

Res. 125 Hawthorne St.
Bus. Restaurant, 1362 6th Ave.
Married

KAHN, HAROLD P.

Res. 45 Linden Blvd.
Bus. Sportswear, 125 5th Ave.
Married

Proposed by Center Academy

KANDEL, NATHAN

Res. 131-01 229th St.

Bus. Builder, 103 W. 27th St.

Married

*Proposed by Arthur Phaff,
Sam Schoenfeld*

KIRSNER, MISS HELEN

Res. 990 Carroll St.

KUMMEL, HERBERT

Res. 1663 President St.
Single

*Proposed by Joseph Goldberg,
Leroy Lowenfeld*

LIPSHUTZ, RAYMOND

Res. 1387 Carroll St.
Single

Proposed by Philip L. Lipshutz

LITWIN, MISS MAMIE

Res. 425 Herzl St.

NATHANSON, WILLIAM

Res. 1002 Ditmas Ave.
Bus. Dresses, 1385 Broadway
Married

Proposed by Chas. Feinberg

REINER, MILTON

Res. 559 Empire Blvd.
Single

ROSENBERG, MISS MARJORIE

Res. 709 Sterling Pl.

RUCHMAN, NORMAN S.

Res. 301 Brooklyn Ave.
Single

Proposed by Dr. J. Ruchman

SLOATE, KALMAN

Res. 145 Lincoln Rd.
Bus. Und., 72 Madison Ave.
Married

Proposed by Louis Kaplan

SOLOWAY, LEON

Res. 683 Crown St.
Single

Proposed by Samuel Soloway

WEINBERG, ROBERT

Res. 476 Crown St.
Bus. Salesman, 14 W. 45th St.
Single

Proposed by Paul Greenwald

WEINBERG, SEYMOUR

Res. 476 Crown St.
Bus. Retail, 364 Knickerbocker Ave.
Single

Proposed by Paul Greenwald

WOLF, MISS SYLVIA

Res. 15 Crown St.
Bus. Teacher

Proposed by Corinne Pressner

The following has applied for reinstatement:

LEVENSON, STANLEY S.

Res. 853 Empire Blvd.
Bus. Wiping Cloths, 17 E. 42nd St.
Single

MAURICE BERNHARDT,

Chairman, Membership Committee

Seats for Coming High Holy Days

MEMBERS are urged to make their reservations for High Holy Day seats with the least possible delay. We expect an unusually large demand for tickets this year and early reservations are advisable to avoid disappointment.

The services in the Main Synagogue will be conducted by Cantor William Sauler, assisted by the Leo Low choir.

The Auditorium services will be conducted by Rev. Max Hoeflich.

Junior Congregation services will be held in the Prayer Room. Reserve your seats now for your children.

Congratulations

CONGRATULATIONS and best wishes are extended to the following:

Dr. and Mrs. Irving L. Cohen of 392 New York Avenue on the celebration of their 25th wedding anniversary on June 30th.

Mr. and Mrs. Samuel Greenblatt of 225 Central Park West on the celebration of their fortieth wedding anniversary on June 12th. Mr. and Mrs. Greenblatt have made substantial contributions to various Jewish cultural funds in honor of the occasion.

Mr. and Mrs. David Sharkey of 436 New York Avenue on the arrival of a daughter, Susan Etta, on June 15th.

Bar Mitzvah

A HEARTY Mazel Tov is extended to Dr. and Mrs. Harry Berman of 1408 President Street on the Bar Mitzvah of their son, Leonard, which will be celebrated at the Center this Saturday morning, June 29th.

Sabbath Services

KINDLING of candles at 8:05 P.M.

Friday evening services at 6:00 and 7:00.

Sabbath services, Parsha "Karah"—Rosh Hades Tammuz, will commence at 8:45 P.M.

Rabbi Levinthal will preach on the weekly portion of the Torah.

Mincha services at 8:00 P.M.

THE TRAGEDY OF ISRAEL IN BEER-HOFMANN'S WORK

[Continued from page 8]

to announce his selection by God for His mission, affirms that he wants neither riches, nor power, nor empire. He is asking that for Edom. He is weary and would like to return home to Chebron, and join his ancestors in their sleep. He releases God from the covenant He made with Abraham.

The galaxy of privileged angels is joined by Samael. Samael is not the customary evil carrier of the Hebraic legend. He is the angel of revolt, with eyes filled with sorrow and dolor. Banished from heaven, he is still united with God. God must throw darkness over the world, and he throws him, Samael, as the eternal shadow of God. He accuses the angels of basking in God's light, and by their hymns of praise they deaden the terrible cry of pain that rises from the earth but never reaches God. Samael does not envy God's creation, that bloody knot of hatred and greed. If pain is punishment, why should the animal mutely die by the road? Why should the new-born children suffer? For what purpose did God create that earth, reeling through space and time? Does not God comprehend the horror of His creation? Did he create the world for His pleasure? It is a bad creation, for He had no power to create a better world.

Samael adjures Jacob not to submit before the promises of brilliance, power, and splendor. He remarks bitterly that the choice is not a voluntary one, but a "you must." The promise of eternal life for his descendants sounds like a blessing, but it is only damnation. Other peoples may remember their forebears; but Jacob's people must and can never forget theirs. It will be an eternal people, eternally wandering, a people dragged by God through the ages.

For these words, the angel Michael calls Samael a liar, but a voice from heaven confirms the truth of Samael's words. The same voice announces that when others are kneeling, imploring for mercy, God grants it like a master to a slave, but to Jacob mercy is forbidden. He must stand like a son before his father

and claim his *right*. He may suffer untold martyrdom in God's name, but he must know that he was never rejected. God will be so deeply indebted to his son that He will raise him from all to the atonement of mankind.

Jacob finally realizes that, if God has selected him, and has sent His angels to offer him His mission, he has no choice. It is God's will which he must accept. Jacob promises to carry this mission not as a burden, but as a crown.

The same cosmic struggle between the two principles of human life is the basis for the drama "The Young David" (Der junge David, 1933).

In 1928-1929 Beer-Hofmann supervised the production of Goethe's "Iphigenia in Tauris" in Vienna, and in Berlin. In 1932, on New Year's Day, he opened the commemoration of the centenary of Goethe's death. Two months later he supervised a series of festival performances of his adaptation of Goethe's "Faust." It was such a success that it made people believe Vienna would overshadow and replace Bayreuth. Beer-Hofmann himself thought that Vienna would become the world's center of theatrical art.

It is rather surprising that a master of the written word in poetry and prose should consider the pantomime as a more impressive medium of expression than the drama. Beer-Hofmann produced a pantomime, "Das Goldene Pferd," somewhat reminiscent of a tale from the Thousand and One Nights.

He received two prizes. The highest award for drama, the European Schiller's prize, and the American award for distinguished services from the National Institute of Arts and Letters in 1945.

Beer-Hofmann could not confine himself to poetic creation only. His Jewish birth did not permit it. A master of description of nature and of man's thoughts and feelings, he saw too well the human tragedy. Everything he writes about is pervaded with lyricism. It seems in his writings that nature and things, surrounding men, share in the human woes.

He cannot, like the angels, be satisfied with hymns of praise to God's creation. Like Samael, he is in revolt. He sees no sense in such a horrible world, but he has no answer to human and Jewish sufferings. He sees fate making man saint or rascal, hero or knave, victim or murderer, moral or profligate. Those whose turn has come are at peace, but the living must go on, whether tragically or not. There is a solidarity between the dead, living, and coming generations and none is released from morality nor the duty of sharing in his fellow-man's sufferings. It is the old Koheleth's thought: "And that is left to man—to fear God and keep his commandments." Beer-Hofmann lived according to his belief. He shared the fate of his people without complaint and he deserves that "Le peuple le pleure."

CENTER NEWS

[Continued from page 20]

Leo Low to Direct Center Choir

WE are happy to announce that the renowned choir leader, Leo Low, will prepare and lead the High Holy Day Choir in the Synagogue of the Center.

Mr. Low is recognized as a pioneer in Jewish music and a composer of some of our best known Palestinian and Yiddish folk songs. He conducted the choirs of some of the world-famous cantors, among them Sirota, Hershsman, Rosenblatt and Roitman. At his concerts he had as soloists artists of the type of Mischa Elman. Bronislav, Huberman and Josef Schwartz.

Condolence

WE extend our sympathy and condolence to Messrs. Percy and William Goldman, of 1239 Sterling Place, on the loss of their beloved father, Abraham J., on June 19th.

Legacies

THE Brooklyn Jewish Center was mentioned as a beneficiary in the last will and testaments of the following members who passed on recently:

Estate of Abraham Fink
" " Jacob Rutstein
" " Esther Wiener

Bar Mitzvah

CONGRATULATIONS are extended to Mr. and Mrs. James Geffen, of 693 Crown Street, on the Bar Mitzvah of their son, Edward, at the Center on June 22nd.

JUDAH L. MAGNES — "RABBI ERRANT"

[Continued from page 6]

achieve a permanent status, but it was not the only lost cause to which Magnes had dedicated himself with fervor. It was due to his indefatigable efforts that the Jewish Bureau for Education was set up and launched a modern viewpoint of Jewish education. At the same time—and this was long before the American Jewish Congress Days—he was among the original incorporators of the American Jewish Committee, in the company of Jacob H. Schiff, Cyrus Adler, Julian W. Mack, Louis Marshall, and other men of that type. Magnes was, if not their leader, certainly their darling, and occasionally also their enfant-terrible. Because of his devotion to Jewish education he served for many years on the Governing Committee of the Teachers Institute of the Jewish Theological Seminary of America. It has been said that when Solomon Schechter passed to his eternal reward there was considerable talk to the effect that Magnes might succeed him to the presidency of the Rabbinical Seminary, and subsequently to the Presidency of the United Synagogue of America.

At this time Professor Kaplan is advocating the establishment of an American University of Judaism, and Rabbi Louis I. Newman and others are urging the organization of an American Jewish University. Magnes realized, a quarter of a century ago, that the ideal place to found the institution to combine the salient features of both was the Holy Land, and in the Holy Land, the Holy City, Jerusalem.

It is not hard to appreciate the quiet joy and the soul-filling pride which Magnes felt and probably still feels today for the University. Some years ago I listened in to a broadcast from Jerusalem. I heard Magnes's rich but mellow voice reaching out to me, "Shalom, I speak to you from my study in the Hebrew University on Mount Scopus at Jerusalem. It is now sunrise and the glorious panorama of Eretz Israel is spread out before me. . ."

Magnes and the University! They are one and indissoluble!

That same voice pleaded for *zedakah* at a mass meeting of the American Jewish Relief Committee in a theater auditorium

in the Bronx during my student days. And years later I heard it raised to an angry pitch denouncing the incipient Nazi philosophy at a monster student meeting that was held at the Jewish Institute of Religion in New York City, in the name of the academic staff and the student body of the University.

How does one really epitomize the personality and the lifework of a Magnes?

By a happy coincidence he has done it for himself—quite unwittingly. In a message which Magnes addressed to Rabbi Israel H. Levinthal for publication in the Jubilee Book of the Brooklyn Jewish Center, he wrote: "May I extend to you my best wishes for many, many more years of strength and good health, so that you may be enabled to continue your distinguished work on behalf of our people, our Torah, and our land."

"Our people, our Torah, and our land—"

These three words describe the personality of Magnes and reveal the course of his life.

NEW BOOKS

[Continued from page 11]

"Franklin Delano Roosevelt," The Tribute of the Synagogue. By Rabbi Max Kleinman.

In this volume the editor has compiled an interesting collection of sermons and eulogies, prayers and editorials, through which the Jewish people of America gave expression to their great grief at the death of the beloved Franklin D. Roosevelt. As Dr. Stephen S. Wise says in a beautiful foreword to the book: "The tributes that will be found in the following pages are not for the most part considered appraisals. They are, I repeat, the first outpourings of a great sorrow over a very great loss."

Rabbi Kleinman deserves the thanks of the American Jewish community for thus putting into permanent form the feelings of affection and reverence of American Jewry for their departed President as expressed by many of the leaders of Jewish life and thought.

"The Aleph-Bet Story Book." By Debarab Pessin. The Jewish Publication Society of America.

This is a most welcome addition to the very limited field of good books for very young children. The author cleverly utilizes the letters of the Hebrew alphabet in telling beautiful stories centered around the Bible or ancient legends. She has the ability to make her characters live and win the interest of the youngest child. The stories are finely illustrated and printed, and bound most attractively, making this volume a most useful companion and an excellent gift for a Jewish child.

INTERPRETING JEWISH LAW

[Continued from page 9]

have a body disinterred? May the rabbi officiate at a funeral of a Jew whose burial is to take place at a non-sectarian cemetery? The full record of these responses are available in the files of the Committee.

Not infrequently, the Committee on Jewish Law receives questions pertaining to the Sabbath and the Synagogue, such as this one: Could a "Mogen David" be used as an ornamental design imbedded in the floor of the synagogue over which people walk while entering and leaving the House of Worship? The reply of the Committee was that "while there is naturally no reference in Jewish Law to the sanctity of the 'Mogen David,' which became a Jewish symbol in comparatively late times, yet a great deal of sentiment is attached to the symbol. Consequently, stepping on the 'Mogen David' in the floor of the synagogue would constitute a violation of good taste. Such action would meet with the resentment of all refined Jews who are sensitive to the symbols and sentiments of their fellow Jews."

When this volume will appear, the interested student in the development of Jewish religious life will find fascinating material to prove the validity of the claim that the Torah can still be—what it was to the Jew of past ages—an *Orach Chayim*, a Way of Life.

The Review will attract interest in the Center. Send it to a friend when you have finished reading it.

ISIDOR FINE & HARRY GOLDFARB

Present

*"Reconversion
with
Diversion"*

OR

"VACATION WITH PLAY"

The moment you cross our threshold, the cares of this cock-eyed world slip from your shoulders. Our suave staff is involved in a gay conspiracy to make you a new person, give you a new lease on life (with an option to renew).

We don't mean to wax poetic, but there's something about the rugged majesty of the White Mountain landscape that stirs the hearts of the most blasé city dwellers.

If you want to cram a year's action into a couple of weeks (and who are we to stop you?), there's tennis, hiking, golf, horseback riding, swimming and other ways of knocking yourself out. Or, you can while away the hours boating, fishing or day-dreaming on one of the Alpine-like lakes that dot the countryside. And you meet such interesting people at HOWARD HOUSE. From the start, we have attracted the kind of guest you would invite to your own home.

This is the vacation you've been promising yourself for years. And we send you back to the city refreshed in body and spirit, ready to cope with butchers, maids and tax-collectors — so to this melodrama there's a *Happy Ending!*

NOTICE:

The Management is not responsible for loss of a memorable vacation unless your plans are checked with us now. RUN, do not walk, to the nearest mailbox.

HOWARD HOUSE

BETHLEHEM, NEW HAMPSHIRE

In the Heart of the White Mountains

THE BROOKLYN JEWISH CENTER REVIEW

667 Eastern Parkway, Brooklyn 13, N. Y.

Return Postage Guaranteed

New York, N. Y.

61 Broadway

Mr. Lester Lyons

Sec. 562, P. L. & R.
U. S. POSTAGE

Paid

Brooklyn, N. Y.
Permit No. 1622